14: Vasconcellos--LXXXV (1662) 1865 Tupinamba
116, 535

There is a solemn dance among them. They form a circle and they dance never moving from the place where they stand. They chant on the same tune accounts of their gallantry, of their war deeds with so much whistling, clapping of hands and stamping that the valleys resound.

14: Vasconcellos--LXXVIII (1662) 1865 Tupinamba
116, 226

They fish with arrows which they shoot with great dexterity at the swimming fish. They also use poison which intoxicates the fish. These poisons are the leaves called japicay, the cipo (lianas) which they call timbo putyana or another called tinguy or tiniviry or a fruit called coruruapé, or roots of mangue or with the bark of the anda tree. They use also, after the Portuguese, hooks and fish baskets, called uruguy boandipiá.

14; Vasconcellos--LXXVIII (1662) 1865 Tupinamba
116, 223

I saw in a village a cloud of birds, called tuins, which are a sort of parrot that talk and are esteemed. They roosted on certain trees called araça. I called a few young Indians to catch them. They had long poles with a noose at the end and they stood at the feet of the trees. They threw the noose around the neck of the birds, one after the other, without any resistance from the bird, which only turned his head and uttered a feeble moan. They captured them with the greatest ease and dexterity. They brought back many of them, all alive.

14; Vasconcellos--LXXXV (1662) 1865 Tupinamba
116, 273

They make their beverages from fruits called acayá, from the aypi tubers, of which there are two sorts: cauy-caraçu and cauy-machaxéra. They use also pacoba (bananas) which they call pacouy, maize (abati-uy), pineapples (nanauy), which is very good and intoxicates well. They make drinks of sweet potatoes called jetiuy, of genipa fruits, of bacútinguy, of beijú wafers and of manioc which they call tepiocuy. Others of forest honey or of sugar which they call garápa. Other Indians use cashews of which there are great quantities with which they fill many casks.... They squeeze the cashew into vases and they leave the juice until it boils, foams, and ferments, and becomes like wine.

14: Vasconcellos--LXXXV (1662) 1865 Tupinamba
116, 252

They dig a hole in the ground, they cover the bottom with leaves and they put meat or fish in them. They cover these foods with leaves and soil and then build a fire on top which they keep until they are satisfied. They eat the meat cooked in this way, which is called biariby. Fish wrapped in leaves and placed under ashes are easily roasted.

14: Vasconcellos --LXXXVI (1662) 1865 Tupinamba
116, 757

They cure swellings by sucking the blood by means of certain small calabashes or scratch the skin or let the veins with a fish tooth.

14: Vasconcellos--C (1662) 1865 Tupinamba
116, 776, 761

They believe in malicious spirits of whom they are greatly afraid. They call them by different names: Curupirá, spirits of thought, macacherá, spirits of the paths, Jurúpary or Amhanga, separated souls who foretell death. They give them so much credit that by only imagining that they have a message from this spirit, they allow themselves to die.

14: Vasconcellos--CI (1662) 1865 Tupinamba
116, 726, 787

Indians who accompanied a Portuguese expedition performed the following ceremony before the fight. One of these Indians walked to an open space and sticking two forked sticks into the ground he fastened his club to them (tangapema) decorated with feathers. After having tied it up, he called many of his people to dance and chant around it. When they were through he likewise danced and sang around the club, making faces and other movements. Getting near the club, he uttered spells and suddenly the club detached itself from all the ties and flew through the air. Later the same club returned in the same manner and rested on the same forked sticks, but now it was covered and dripping with blood. This the Indians interpreted as a good omen.

14: Vasconcellos--CXXVIII (1662) 1865 Tupinamba
116, 137, 244

Manioc has several species: mandij-buçu, mandij-bimana, mandij-biyuruçú, apitiuba, aipij. The aipij are also divided into many species: aipij-goaçu, aipij-arandé, aipij-caba, aipij-goapamba, aipij-iaborandi, aipij-curumú, aipij-iurumúniri, aipij-iurucuya, aipij-machaxera, aipij-maniacau, aipij-poca, aipij-tayapoya, aipij-pitanga.

14: Vasconcellos--CXXIX (1662) 1865 Tupinamba
116, 252

The mandioca tubers divided into slices are dried in the sun for two days, then they are pounded in a mortar and they give a flour called typyrati. The Portuguese call such flour "raw flour." They make loaves of it which are delicious when soft and fresh and even when they have been roasted and are hard. They keep them for a long time and the Indians call them miapeatá. They also soak the tubers in water for four or five days, until they get soft and from these soft tubers called mandiopuba they make a delicious flour called vypuba, the Portuguese call it fresh flour.... These tubers are also roasted on fire and used for several purposes. They are called carimá. They make out of them a white flour.

The leaves of the aipij-manayba pounded and boiled are tasty food for the Indians.

14: Vasconcellos--CXXXV (1662) 1865 Tupinamba
116, 222, 721

Indians who have cashews on their territory consider themselves fortunate and they wage wars on account of these trees.